expression of his self it is slavery. The negative freedom would be achieved when he has broken through the fetters which restricted the expression of his self. But that is not real freedom. True freedom is attained when man finds unrestricted scope of life and activity with the full consiousness of his aims and destiny after his release from his previous shackles. If out of one set of uncongenial conditions man steps into another uncongenial environment it would be no freedom. And if he merely gets out of his fetters without knowing as to what he is going to do then, his freedom merely degenerates into license and chaos.

It will, therefore, be seen that freedom has its meaning and value in relation to groups of human beings. What is meat for one may be poison for others. Too long have the Muslim youths of India been exploited in the name of freedom and nationalism. It is only recently that they have awakened to the true meaning and content of freedom and the real basis of their own position.

Political Power

Freedom implies political power to live and regulate one's own life according to one's genius, culture and traditions. This position can best be realised if there is a compact homogeneous nation possessing a homeland and controlling a State of its own. The State is only a machinery for the expression of the collective will of a nation and the materialization of its cultural aspirations.

A minority in the accepted sense of the term can only live at the sufference of the majority. Any amount of constitutional safeguards may be provided for a minority, but they can really be of no avail unless they are backed by the sanction of real political power. In a democratic unitary state the essence of power, notwithstanding all constitutional provisions and devices, becomes concentrated in the hands of the majority which can always find ways and means to circumscribe the safeguards.

Two Entities

In India it has become more evident than ever that the majority and minority are not political parties whose complexion and strength keep changing as is the case in western countries. They represent two distinct religious and social groups and two separate cultural and political entities incapable of merging together. If there were any doubts on this point they have been effectively set at rest by the Congress rule in Hindu majority provinces.

The Leaders of Tomorrow.

(Continued.)

The upshot of the whole upheaval has been that the Musalmans have re-discovered their cultural and national self-consciousness. Once awakened from their stupor it took them no time to realise that the logical and inevitable consequence of their claim to be a separate national and cultural entity was to demand their own homelands and states where they could "remould the world nearer to heart's desire".

Pakistan

This in brief is the psychological genesis of the basis principle of the future constitution of India as propounded by the Muslim League, popularly known as the Pakistan scheme, namely, the constitution of regions of Muslim majority, such as the North-West and the North-East of India into independent sovereign states, leaving the Hindus and other non-Muslims to manage the rest of India according to their lights with effective and mandatory safeguards for the minorities in each regional State.

So far as the Muslims are concerned the Pakistan scheme has passed beyond the stage of discussion and deliberation. It is now an article of faith with them; it is steeped in their blood. It is an eminently fair and practical solution of the most complex problem of India's future constitution, based, as it is, on the principle of justice for all and freedom for every one. But the irony of modern politics is that people who are loudest in their claims of justice and freedom would deny these very blessings when it comes to settling matters with their own neighbours!

Pakistan also is an issue which will put to test the integrity and sincerity, and also the willingness to make sacrifice, of everyone of us. Pakistan is a challenge to the rising generation to the leaders of tomorrow. If we have not learnt so far let us learn now—and the sooner we do the better—that Pakistan is not going to be achieved merely by resolutions and speeches, conferences and negotiations. It is not a prize to be offered, nor a decoration or gift to be conferred on us by any outside authority. It will only be the consummation of a certain set to conditions which it is in our power to bring into existence.

Leaders of Tomorrow

The leaders of tomorrow have a double role to play. They have to prepare and equip themselves as thoroughly as they can mentally, morally, physically and spiritually. They have to build up unimpeachable character and un-breakable morale, without which no movement has ever been or ever will be successful. Our leaders of tomorrow will have to be men with vision, courage and character men who will take a long-range view of things and will be prepared to resist the temptation of the temporary gains of to day for the greater good of tomorrow.

Alone among the political luminaries of India our Qa'id-e-Azam, Mr. M.A. Jinnah, stands out as a paragon of all the virtues and qualities which go to make a true leader. He has never sought leadership; leadership has come to him as a result of his ability, integrity and service. He is the one leader who is unpurchasable, who scrupulously refrains from all methods of self-aggrandisement and who never attempts to trade on the ignorance, the superstition and the instincts of hero-worship of the masses of the people. He has given us 'Faith, Unity and Discipline' as our watchwords.

Discipline

Let us have faith in our ideal and mission which no adversities and leaderships can ever weaken. Let us have unity which will make us stand as a solid block of steel which it would be useless for anyone to attempt to disrupt. Let us have discipline which will enable us to come out unscathed from the severest trial of temptation, threat and suffering, a discipline which will make it impossible for anyone in our ranks, however, overgrown he may appear to be, to think of betraying or revolting.

These are not Utopian ideals. Nations have achieved them before our very eyes. We need not look to them. Our own history seems with examples of such leaders. Once our youth make up their mind to realise these standards, each in his own measure, and to raise our whole people to that level of morale and discipline which the Pakistan ideal calls for, the dawn of a new era will be ushered in, guaranteeing peace and prosperity to every nationality of this unfortunate land.

Release Allama Mashriqi

Ahmedabad Musalmans' Demand

A largely attended public meeting of the Musalmans of Ahmedabad, held there on December 6 under the auspices of the Ahmedabad District Muslim League, Mr. Syed Safdar Husain S. A. Bukhari presiding, adopted the following resolutions unanimously:

"This public meeting of the Musalmans of Ahmedabad draws the attention of the Government of India to the fact that prolonged and indefinite incarceration and detention without trial of Allama Mashriqui is causing grave concern not only to the members of the Khaksar organization but to the Muslims generally. In view of the changed situation, this meeting urges upon the Government of India to reconsider their policy and release Allama Mashriqui without delay.

"This public meeting of the Musalmans of Ahmedabad urges upon the British Government and the Government of India that no further steps be taken or adjustment be made in future, even within the frame-work of the present constitution and law without the approval and consent of the All-India Muslim League, and warns the Government that any action in this connection without the approval of the Muslim League, will be deeply resented by the Muslims and the responsibility for the consequences that may ensue will be entirely that of the Government."